

ST. JOHN'S CHURCH

A very short and plain
table Sermon, preached at
St. John's Church, in
Edinburgh, on the 14th of
August 1741.

By
James Oglethorpe, Minister of the
Gospel at St. John's Church.
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This Sermon was
reprinted in the
year 1742, and
is now reprinted
for the third time.
Printed in London,
by J. Baskin, in Pall-mall.


In Cathedrae Ardui Dens G. v. A
Pondus

M 2 *Quis legi aut epi. quisquis stand o-*
Sin nona peccatis peccata prorsus addis, (parz
Olim haec contra. Cuncta sepe orant quid
Hac aliqui lecta solum sunt videri videntur,
Mularum mores, & nona vna place,



Thou that dost read or heare this work
I wish thee to do this
Repent in heart and sin forsake
amend thy life
But if thou wilt not
not minding to amend
This Sermon shall witness be
against thee in the end.
Some that have heard this read of late,
lamenting much their state,
Have changed their former manners and
are now become new men.
the face of the vaine
most loves thee.

The first part of the book


 Although I was most unwilling, that this
 poore talent & tra-
 uell of mine should
 euer haue bin broa-
 ched abroad, & cōe
 to light, both be-
 cause it may seeme
 as a candle lighted at none day; as also be-
 cause many other mens doings might more
 worthily a great deale haue bene published
 and committed vnto lester eyes because di-
 uers which heard me preach, with a linche
 voyce, were verie importunate and more then
 importunate with me to haue it published
 vying such reasons, as I could not greatly
 gaine-say, I did at the last yeeld to their re-
 quest, and so this vntimely fruite is come a-
 broad, to be sold in opē markets. Let no man
 therefore

To the Reader!

therefore be offended that I have not attained
my selfe to this high pitch, to come to the
frowth of mans wiledome, and to make a great
shew of learning by blowing the bladder of
vanitie til it burst with swelling, for that is not
my vse, I seeke especially the saluation of the
simple and ignorant, and therefore stoope
downe to their reach and capacitie. Therefore
I beseech thee gentle reader, accept my good
meaning. Reade this without prejudice, like
it as thou profitest, so that thou haue
praise of God, and comfort
in thy conscience.



PENITANCE.

Let I 25

I tell you nay, but except you repent, you shall all likewise perish.



Forasmuch as these things shall come to pass, I say unto you, that whosoever shall be baptized in the name of the Father, and of the Son, and of the Holy Ghost, shall receive the remission of his sins, and shall enter into the Kingdom of Heaven.

And whosoever shall not be baptized, shall not be saved. This is the will of my Father, that all men should be baptized in my name. Forasmuch as the Father loveth the Son, and hath given all things into his hand, whosoever shall believe in the Son, shall have everlasting life. And he that believeth not the Son, shall not see life, but the wrath of God shall remain upon him, who shall remain in his sin.

[illegible]

of Repentance.

that this lesson should be open our eyes
in such a manner to repent their crimes:
and consider how great it is to teach them
that they shall not rejoice at the fall of their
sinners and brothers, but rather be instructed
thereby to repent, and be better themselves.

And therefore to signify that God hath
not forgotten nor punished the most notable
and offenders, as Sodomites, Thieves,
Murtherers, and other sinners, which were
punished, as Sodom, and such like, but
rather left them to the judgment of the
governor, and as it were, let them be
guilty the day of judgment; & therefore he
comforteth them negatively, and sayth:
I say unto you, but except ye repent, ye
shall all likewise perish. If he would say:
Are you all of this kind? indeed, that only
wicked sinners are punished in this
manner, and other let alone: so that the
Wise, and those righteous, upon whom the
Waters of Siloam fell, were greater sin-
ners than all others. O, do you think be-
cause the faint judgments have not light-
ened you, therefore you shall escape being
in the boat, and escape the judgment of
God? No, no, you are deceived. For I say
unto you, that except you mourn and be
many

sweat for your sinnes, and fall to some other
 want with Conscience. (you say, when
 you, which are so ready to condemn others
 and to strike your selves) shall not only per-
 rish with the like turgments in this pre-
 sent world, but be everlastingly condem-
 ned in the world to come. For that our Sa-
 viour in so saying, both thunder bolne a
 most needfull sentence upon our heads,
 for he concludeth and setteth it downe, that
 all men living, upon the face of the earth,
 whether they be high or low, rich or poore,
 young or olde, noble or ignoble, learned or
 unlearned, simple or polittique, of what so
 state, degree, and condition soever they be,
 living and dying without repentance, shall
 perishe and be damned to hell fire for ever.
 The Scriptures are full of such thunder-
 bolts Iohn. 3. 18. He that beleeveth not is
 damned alreadye. And 2. Corinth. 13. ver. 5.
 Proove your selves whether you are in the
 faith, examine your selves, knowe yee not
 your selves, that Iesus Christ is in you, except
 yee bee reprobates? Where the Spirit
 flatly setteth downe, that all those which
 have not Christ dwelling in their hearts
 by faith, which is the householde office of re-
 pentance, are no better then reprobates.

11

And he said unto them, I have sent you without purse, and scrip, and shoes, and yet have ye not feared men, because ye have been in the presence of him who is the Lord of the living. But now ye have a man who will kill the body, and cannot kill the soul. He will sell your souls for a farthing. And he said unto them, Whosoever will save his life, shall lose it. And whosoever will lose his life, shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul? For the Son of Man will give his life a ransom for many. Whosoever therefore will be saved, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it. For the Son of Man will be delivered up, and shall give his life a ransom for many. Whosoever therefore will be saved, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, shall save it. For the Son of Man will be delivered up, and shall give his life a ransom for many.

but for a while for a time and for a little while but
 for all time not for an hour but for ever
 not for a day but continually, not for a
 week but as long as we live. Some think
 every sorrow is repentance but so should
 mortals repent some think some
 little pain for sin is repentance so should
 Pharaoh repent. Some think all weeping
 and lamenting is repentance: so
 should Ahab, Judas, and Simeon repent. Some
 think every little trembling of our bodies
 is repentance, but so should Achab repent.
 Some think that good words and good
 purposes is repentance: but so should every
 sick man repent. Some think that re-
 formation of our life and deeds is repen-
 tance; but so should all men repent. Some
 think that cry O God mercy is repentance,
 and so should every sick repent. How far
 therefore how many are deceived by repen-
 tance. What if you will so what if it is so,
 take heed to that which hath been said as
 before. It is that he that repents in good time
 not too late and being willing his sins shall be
 forgiven for a day only and so have the
 next cry from the flesh for more, how shall
 mercy be more, and so on: but he that will
 make a good reckoning with himself

I have sinned, as he that is
 p^{er}petrated his sin, as he that is
 p^{er}petrated his sin, as he that is
 p^{er}petrated his sin, as he that is
 considered my waies, and turned my foete
 unto thy testimonies, so will every one
 that meaneth to repent, strike a line into
 some corner or outplace, that there be some
 place enough to beat his sinnes
 science, and to make his heart smart for his
 sinnes, by aggravation thereof, and bring-
 ing all the circumstances, as in the 9. of
 Daniell, The Church of God confessed her
 sinnes, not lightly, but with wonderfull great
 exaggregation and heaping vp one thing to a-
 nother, so that it is not enough to say, I
 have sinned, but to say, I have most tri-
 terously sinned, I have most obstinately,
 carelessly, and rebelliously sinned: I have
 monstrously offended in such a place, in
 such a house, in such company, in such a
 day, in such a corner in the house, I com-
 mitted adultery closely, when I thought
 none had bene mee: in such a chamber
 I defiled my neighbours wife: mine
 owne conscience doth accuse mee of it: in
 such and such company I have bene
 drunk, I have spoken and calied against
 Gods word, I have mocked the mes-
 sengers, I have spared no other nor mine
 speech.

[illegible]

[illegible]

...the first quality and effect of Repen-
tance is a man clearing of his heart that
is discharging of our hearts from the guilt
accusation and lay things to our charge for
when by our hearts they provide the con-
science of the judge without sin by and
by he shall see that our hearts are
relieve through Jesus Christ and is cleared
himself and make his conscience
sinners before him as a man that is pre-
sented into the Court upon suspicion of
involvement of any other malicious crime
must clear himself by witness of which
is laid to his charge. For the conscience
is cited by the other before the judge and
indignant fear of God cleareth it self by
Repentance and altho the conscience be
rough Jesus Christ be our true witness
for a true and true of a persons con-
science it cannot stand the examination of
the Court and must all be removed from
the heart and the person must it self. For
this is the way to the great work. For

of Repentance.

Whoe he hath committed any sinne, and his
conscience telleth him of it, by & by he shal-
ley leade without him, and so all heary and
canno: keepe quietly, till he haue gotte in-
to some toyl,er toher toher he may moorne and
lament to the full, and confesse vnto God, & spe-
hamente vnto God, to cleare himselfe the
rough yokes of sin, his conscience bearing
him witness that he is in the guilt. Vnder
as contrarious the ungodly man, for his
conscience accuseth him of sin, he sheweth
it away al such thoughts, & tryeth to tread
vnder foote: & by and by he shal be a paire
of Cards or Tables, & some merry compa-
ny to dresse away the time, and to put out
all such thoughts out of his head: and so in-
deede he interaleth them more and more, &
causeth them to ranke inueterately.

The third qualitie is called indignation,
that is a moztall and deadly hate against
sin, as when a man hath smother and wake,
& as it were growne up to the remem-
brance of his sinnes, so he is alwaies in the
present person to looke vpon himselfe as sin
from his heart, both his owne sinnes, and
the sinnes of other, and to hate & to be
well of himselfe, which is the nature of sin, and
to flye from it, as from the very deadly sinne,

[illegible]

The above information was obtained from the files of the FBI, New York Office, dated 10-1-68.

[illegible]

The first quality is Zeal, highly consistent in the earnest discharging of duties & virtues of vice, so that the person is zealous of every good thing, Zealous of Gods glory in all places, in all companies, and amongst all persons. We cannot show that Gods glory should be impeded, or

[illegible]

[illegible]

Of Repentance

and cast them into the fire, and they burne
 Iohn 15. 6 This verse in the 29. of Deutero
 nome. Sam. Cox burneth all Substantiall
 sinners from his mercy, and both must ter
 ribly shoot out against them. He that bea
 reth the words of this curse, and blisseth
 himself in heart saying: I shall have peace,
 although I speake according to the word
 because of mine own heart, thus saying
 Synagogue to spirit, the Lord will not be
 mercifull unto him, but then the wrath of
 the Lord & his servants that smoke against
 that man, & every curse that is in that is in the
 book shall light upon him, so that they shall
 plainly behold no mercy, but such as walk
 in the same heights of sin, & in y^e same jo
 nels of their own heart adding synners
 to their, that is loving one horrible sin to
 another: yet for all this, it is a wonder to us
 how the blind foolish of the earth become
 themselves. 302 they think, imagine
 they say, whatsoever they do, be it good, be
 it bad, whether they repent or not repent,
 yet they are saved by Christs death, as
 though they would make it a band to their
 sin, & to work that villainy against Christ.
 I hope to be saved by Christs death, as well
 as the best of the world, say I once. But who is

is thy repentance, then miserable wasteth.
Doest thou think that Gods mercy is com-
mon to all? And Christs death a baner for
thy sin: no, no, when it cometh to p^{er}pe-
trator, thou shalt hop thou. For it will prove
farre otherwise: For thou shalt finde Gods
mercy turned into iustice, & Christs death
into w^{er}me wood, because thou hast
knowledge, & hailest not the feare of the
Lord. Thus you se, my deare brethren, that
repentance must needs go before forgive-
ness of sinnes: and where it leadeh not p^{er}-
way, there p^{er} gates of Gods mercy are shut
up, and this is the first qualite of repen-
tance. It hath also another condition, and
that is to alter and change men from that
they were before, not in substance and pro-
portion of the body, but in the qualities
and conditions of the mind. For whosoever
hath truly repented, you shall by & by see
a most marvellous and wonderfull change
in him, so that he will not doe as he hath
done, nor speake as he hath spoken, nor re-
pany as he hath companied, nor play the
goodfellow (as they terme it) as he was
wont to do: nor run the same errand to re-
ot, as he was wont. And this is it that a-
mayeth the world, & causeth the to b^{er}lie &

A Sermon.

stand at the mouth like wild bores, and to
speake evil of them that turne unto God:
for the woꝛld loatheth his stone, and cannot
abide that God should pluck one feather
from his wings, but repentance both vio-
lently put men out of the clauyes of Satan,
and change them from the condition of the
woꝛld, for it maketh of proud humble: of
hurtfull, harmelesse: of cruell, meeke: of
wolves Lambs: of Lyons, Sheepe: of a
butcherers, chaste liners: of vncharitable, sober
men: of swearers, reuerent speakers: of a-
fers, louers: of dispoisers, imbuers: of fol-
lers, followers: of earthly heauenly: of vi-
cious Saints All this woꝛketh repentance.
Paul travelled towards Damascus a wolfe
a persecutor, a blood-sucker, an hater, a
despiser: but ere hee came there, hee was
quite changed, and cleane of another mine:
so mighty was he that met him in the way
when Iesus Christ sent downe the holie
Ghost vpon his Disciples, according to his
prouise, there were some scoffers at Ierusa-
lem, which mocked and said They are full of
new wine. But the same men cryed out by
and by after, Men and brethren what shall
we do to be saved?

There was a most wonderful, & sudden

change. For then the force of the word
when God striketh it into the heart of man
& driueth the nails to the heart (as they say)
it effecteth that which al the wisdom and
policy of man is not able to bring to passe,
and when they haue grawled hither & thither
and layd their heades together, and
sought al the corners of their wits, yet ca
they not tell which way to turne their head,
or where to begin to change the heart of a
man, and to conuert him to God. Wherefore
Repentance is stronger then all the whole
world, and worketh that which al me with
their naturall wittes, fine heads, and deepe
deuises cannot compass. For the conversion
of a sinner is a worke supernaturall. Where
then we haue a glasse to beholde our selues
in, whether euer we haue repented or no.
For if we finde not this change and alte
ration in vs, we haue not repented, and so
consequently remaine under damnation.
Wherefore let every man looke vnto himself
for marke how much he is changed and al
tered from his former euill waies. So much
hath he repented. And he that is the same
as he was thre, foure, eight, nay thirty
yeares ago, surely, surely he hath not repen
ted, and therefore abideth in damnation.

But let us be a little further along
 out the qualities of repentance. The Apostle
 in the twelfth chapter of the letter written
 to the Corinthians, writes down some
 table qualities and marks of repentance.
 The first of these is, we must care. You
 bold (said he) this thing that you have
 done, sorry, what care a body brings in
 you, that it is an earnest duty, as if there
 a taking thought to please God, that
 true repentance hath ever wrought, that
 hath been great care and diligence, that
 hath been the observation of the law.

[illegible]

[illegible]

These things I say to you, that ye may not be
saine be gathered in here, and ye are of
homage, but ye are the blessed people,
which have brought forth much fruit
standing in their Father's will, but ye are
to the poorest sinners, which in faith have
little, and greatly and patiently bear the
burthen of his sin. Therefore I say to you
ye humble with the confidence of your
hearts, and ye are and ye are the best
of the world, for in your faces shall be
seen with weeping, and your hearts shall be
and in rejoicing with sorrow, but I say
to you, and ye are to preach the law. What
I say to you, will you steal another, and
commit adultery, and yet have of mercy?
Will ye much, sinners, blaspheme, and will
and yet have of mercy? Will ye serve the
base virtues, and follow your own lusts,
and yet have of mercy? Will ye
have plasters before you have wounds?
Will ye have physicians before you have
sickness? Will ye be let alone before you
have need? Will ye not account him a
foolish physician that will minister physicke
to a whole man? Will ye not think him
an unskillful chirurgion that will apply
a gentle salve to an already festered sore, and
not

the way not to be angry with the world, but to be
 to be a Christian, for as I am not either a Christian
 nor a Jew, nor a Gentile, but although I am told
 I am a Jew, I am not a Jew, nor do I observe the
 law, nor have I circumcision, nor have I the
 law of Moses, but I have the law of Christ, which
 is the law of love, which is the law of the
 Spirit, which is the law of the Gospel, which is
 the law of the Kingdom of God, which is the
 law of the life, which is the law of the
 Kingdom of God, which is the law of the
 life, which is the law of the Kingdom of God,

The first thing that a man should do
 when he is convicted of sin is to
 confess it to God. This is the first
 step in the process of repentance.
 The next step is to turn away from
 the sin and towards God. This is
 the second step in the process of
 repentance. The third step is to
 seek forgiveness from God. This is
 the third step in the process of
 repentance. The fourth step is to
 live a life of holiness. This is the
 fourth step in the process of
 repentance. The fifth step is to
 be baptized. This is the fifth step
 in the process of repentance. The
 sixth step is to receive the Holy
 Spirit. This is the sixth step in
 the process of repentance. The
 seventh step is to be sealed with
 the Holy Spirit. This is the seventh
 step in the process of repentance.
 The eighth step is to be saved.
 This is the eighth step in the
 process of repentance. The ninth
 step is to be glorified. This is the
 ninth step in the process of
 repentance. The tenth step is to
 be in the Kingdom of God. This is
 the tenth step in the process of
 repentance.

[illegible]

[The main body of the page is almost entirely blacked out, obscuring the text. Only faint, illegible shapes are visible.]

[illegible]

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California.

The total area of land owned by the United States in California is approximately 100 million acres. This land is divided into several categories, including National Forests, National Monuments, and other public lands.

The following table shows the distribution of land ownership in California:

Category	Area (Acres)
National Forests	60,000,000
National Monuments	20,000,000
Other Public Lands	20,000,000

This information was obtained from the records of the Department of the Interior, Bureau of Land Management, dated [redacted].

[illegible]

the people he hath made and he is to call the
conscience of the people to repentance. He is to
show his power, and his anger in
dark clouds to forth. In the trumpet of his
voice, and to ring the great bell of heaven as
when God will, to make them repentance
but alas, how lightly are they regarded?
Will he search their hearts? But surely this
is the best remedy that god hath appointed,
and if this will not move us to repentance,
if this will not convince, then are we altogether
unprofitable. O how gain we not, seeing the
only worthy the infinite number of sinners
we have committed, ought to be so many
spurs in our sides, to prick us to repen-
tance. It is sufficient, saith Saint Peter,
that we have spent the time past of our life
after the lusts of the Gentiles, walking in
vanity, in drunkenness, in gluttony, in
drunkenness, in all abominable con-
jurations. Therefore it is time now to re-
pent. O that men would look back to
themselves, as they were forty, thirty,
twenty, or ten years ago. O that they
would call to mind their eyes and their
sins, and as it were it should make their
hearts bleed within their bellies, to think on
them. O that they would consider how
much

think that they have spent it in vain
upon things they have neglected, and also
gather out of their ordinary and usual
living, the spoils of our life and
earnestly spend us hereunto. The time of
our life is but a point, and is numbered
line to right years, yet is short, strength
but labour & sorrow, and so it is cut off
quickly, and is short, as the prophet Da
vid, we have spent our years as a thought
therefore be woe to them that do not
our daies, that we may apply our hearts
to wisdom. Our life, for the shortness and
inconstancy of it, in the Scriptures is com
pared to grass, to a vapour, to smoke, to a
weaver's shuttle, which glideth away
swiftly. When so the vales of man pass a
way he will knoweth how short is of short
continuance, such Job, and full of trouble.
Experience teacheth that to day a man, to
morrow none. Hence away we must all,
here is no abiding place for us, how soon
we know not. Therefore let us repent.

Sixty. The small number of those which
shall be saved ought to thrust us to sorrow and
repentance, to strive to enter in at the narrow
gate. For many I say unto you will
seek to enter in, and shall not be able to do so.

Christ

shall be kept as a fire in another place he
saith the way is straight for the way, remove
that leadeth unto life, & few there be that find
it: & many have a confidence of this, & would
make them look better about them, & say
with themselves, in what they have of that
small number of us. *William de Montaigne*

○ *Securitate*, namely the security of who is
horrible to the flesh, and the remem-
brance of it very bitter is a man that is con-
fident and false in the pleasures of the world.
It flattereth no man: It regardeth no per-
son, it weigheth not friendship, it careth
not for his rewards, it is very cruel, & is
cruell, and killeth downe right were it hit-
teth. *Therefore let be repent*

Worthy, the day of judgement and re-
surrection appearing in the flame of man will
consume all things in the night, in the which
the heavens shall pass away with a noise,
and the elements shall melt with heat,
and the earth with the trees that are
therein, shall be burnt by the fire thereof
that all these things must be dissolved,
what manner of persons ought ye to be
in holy conversation with godliness, saith
Saint Peter: 12. 32. The Lord Jesus
shall deliver himself from his prison
with many thousands.

[illegible]

The following information was obtained from the records of the Department of the Interior, Bureau of Land Management, regarding the land owned by the United States in the State of California, as of January 1, 1900.

The total land owned by the United States in California was 1,100,000 acres, of which 1,000,000 acres were in the public domain and 100,000 acres were in the hands of private owners.

The public domain land was divided into three classes: (1) land reserved for the use of the United States, (2) land reserved for the use of the States, and (3) land reserved for the use of the people.

The land reserved for the use of the United States was 1,000,000 acres, of which 1,000,000 acres were in the public domain and 100,000 acres were in the hands of private owners.

The land reserved for the use of the States was 100,000 acres, of which 100,000 acres were in the public domain and 100,000 acres were in the hands of private owners.

The land reserved for the use of the people was 100,000 acres, of which 100,000 acres were in the public domain and 100,000 acres were in the hands of private owners.

The following table shows the distribution of the land owned by the United States in California, as of January 1, 1900.

Class of Land	Area (Acres)
Land reserved for the use of the United States	1,000,000
Land reserved for the use of the States	100,000
Land reserved for the use of the people	100,000
Total	1,100,000

A Sermon

in their inward consciences, & with a
ling and yelling cry out, woe and woe
ever I was bozne: Oh that I had never
been bozne; that my mother had borne
a toad, for then my condition should have
bene better then it is. Cursed was the time
I was begot in, the house I was conceived
in, and the day that I lacked my mothers
paps. Cursed I was alwaies, cursed I am,
and cursed I shall be evermore. What pain,
how great is my torment, whose heart
not well, whose eares do not glorie, whose
pawes do not stand upon his head to heare
these things. Therefore beere brethren, let
us repent. If the mercy of God cannot al-
lure us, let his iudgments scare us. If his
iudgments cannot scare us, let his wrath
moue us. If his wrath cannot moue us, let
our sinnes amaze us. If our sinnes cannot
amaze us, let the shortness of our life amaze
us. If the shortness of our life cannot amaze
us, let the final number of those that shall
be lained away us. If that cannot fray us, let
death terrifie us. If death cannot terrifie
us, let the day of iudgment shake us. If
that cannot shake us, yet let his torment
remember us, and rent us in peeces. I pray
by my brethren, if none of all these can pre-
uail

unlike. If we tell not one of this report, but be
obedient, then we shall all perishing, who have
not accepted to God's message. Now let
us proceed to speak of those things which
let and hinder us from repentance, which
indeed although they be in number infinite
yet at this time I will lay forth three speci-
all ones and hinderances unto repentance.

The first is unbelief, that is, when men
will not believe those things which are spe-
ken and proved unto them out of the mouth
of God. This is it that bewitcheth all good
things and possideth the very entrails of
a man, and keepeth all good graces from us,
as appeareth Mathew 13. 58. He did not
many great workes there, for their vnbelefs
sake And in the fourth Chap. to the Hebrewes
it is said: unto them was the Gospell
preached, as also unto vs but the word
that they heard, profited them nor, because
it was not mixed with faith in those that hard
it. So that heere we may see, although
wee heare neuer so much, yet if wee bring
not faith with vs, wee shall neuer profite
unto repentance. For vnbelefe taketh up
our hearts for sinnes, and resisteth all the
truthfull word of salvation, and both
so harden men in the waies of sinne, that

In the ende they become perfidious and
not be touched one word, either with the
indignities, or mercy of God. They count
the due obedience of heart, and make there
ther a content for their sinnes. For they shall
pate some men, who to themselves have bound
their sinne mightly uppe by the merit
of God, & their selfe damnation passe by
the same, without speake and earnest repen-
tance, will beate out into their hearts of
unbelief. As he (as he saith) god help be.
I hope it is well so. I trust I shall see well
enough for all this, as long as I have a god
faith in God, and do no body no harme.
Shal I leave my pleasures and my profits
for their saying? What? doe they think
none shal be saved but such as reade the
Scriptors, and heare sermons? When he bid,
but they which doe not goe to heare ser-
mons, should be saved as well as they. Why
may not one serve God as well at home
in his house having good booke, and good
prayers, as by comming to the Church to
heare sermons and service? Alas these
men stand to much in their owne light and
bewray what folly and ignorance is in
them. For so they think to be saved by any
other meanes: then God hath appointed, or
when

false, they have made themselves false in this
 manner, that they have made themselves false
 One of the things that hath moved them to do
 a thing against it to their shame, but they
 yet say, that they have taken to them the
 preaching of the word, is the same mark
 of our election, that shall save them, have
 to be false, although they continue it, and
 therefore very dangerous to be this and this
 place, that is, the same mark, that shall save
 One of the things that shall say another
 kind of the same, as to say he, I have
 the same for myself, that is it that shall save
 they have Gods graces, & thereby be not
 the same, *illud job 10: 14*
 130. The same let is the presumption of
 Gods mercy, to whom hee deeply repen-
 ned for their sinne, and expected but a li-
 centence, by him hee they have made, say-
 ing, God is mercifull, God is mercifull, as
 though God were made all of mercy, and
 that there were no justice in him at all, and
 thus the wicked make Gods mercy an oc-
 casion to the more, saying the Prophet No-
 hum in the Church is proper to both, Gar-
 ly repaine the Lord (say hee) in slow so-
 anger, but hee is greater in power, and will
 not surely cleave the wicked. But because

2 I have followed after of this persuasion, and
will applying of these words I shall leave
wells it over to thy own discretion, I leave
speciall let unto repentance, 1000 p. 1011
The third hinderer is the example of
the multitude, for that both heathen and
christian men both sin, for as many times
flicker and flick together, they fall, upon
the bait without any thought, and as they
alone will be afraid, when is the exam-
ples of many, some companions, becom-
bolden men to run through the streets of
heaven without any mistrust, wherefore
is said in Exodus, 23. Thou shalt not follow
a multitude to doe euill. This is the thing
which hindereth a great hinder from God:
for they neuer look up but to God, 23 to his
will, but stare upon the common beings
of most men, and examples of the wicked,
thinking if they doe as the most men do, it
as their forefathers have done before them,
they are rocke sure, and of an even ground.
Now hereupon ariseth their deadly por-
nerke: Do as most men do, and the schew
will speake of you: but they have forget-
ten to put Pauls rule. Romans, 12. For-
sion not your selves like vnto this world,
These folowes that stand upon multitudes
will

to all of us that we are not of the same
kind of people as some of the people
of the rich some of the rich men
receive their portion before a few days
rage and hunger take hold and therefore it
is a pity that it is nothing worth, and
it is not worth, and not to be in mind
to think that thought may creep in
to our hearts and be a fault, for we may
bring us our way, and blame us, and
leave us every in the way by being us
with the example of the multitude: there-
fore let us take heed of these things,
which Satan layeth in our way, and not
be carried away with these thoughts and
reasons. Let us then have ourselves in
hand, that they shall know the game, and
that the people shall be their foe, and there
is nothing but crying in rage before it be
day, and great triumphing amongst them,
before any stroke be given, and that be-
cause we are but a handful of people, & they
a great multitude, and that in a manner the
whole world agree with them to make
our death. Let us the Lord both call a unit
before their eyes, and do not leave them a
far from assistance. Therefore, dear
brethren, let us stand fast in the word of
the

the more, I hat be sure about, I do not
quite believe with the saying, that
manhood, but let us know it to be the
certain signs of manhood, and let us
be first repentant, and then signed with an

The fourth is, that repentance, is long
customs of time. For that which is long
sent and feeling, and is the nature of
it were another nature, and so it were
may almost alter nature as it were, and
it is once thus, so it is, and it is long
customs. Therefore it is said, Jerem. 13. 23
Can the blacke Moore change his skinne, or
the Leopard her spots? The may you also do
good that are accustomed to doe ill. Here
the Prophet affirmeth, that it is as hard
to cure an old blinde, that is blind in the
bones, and to remove a stone that hath
bene hatched and brought up, as it is
to make a black Moore white, or to change
the spots of a Leopard, which cannot be
without destroying of nature. And surely
try it who will, be that first it is hard
to be made an old custom, whether it be
of sinning, of getting, of lying, or of being
of evil company, or of any other, as it
is said, in the Prophet, Jerem. 13. 23
Though thou shouldst bray a

foole

for the wicked, who are bayed with
a pack of wild dogs, his faithfuls depart from
him, so that as long as he is in the world
he is the cause of many a soul's ruin. He
will be against the wicked, and will not
stop till his enemies are long sleeping in
perdition. For the wicked thereby are
hardened in sin, and will not receive repen-
tance, even as much as that that hath slain
a long time, and slayeth both prison and
gallies, is animated more boldly to pro-
ceed in his wickedness, thinking he shall
be able to escape. For many sinner and false
liners go forward in their abomination
without repentance, thinking that be-
cause God hath not immediately punished
them, and because some manifest ingratitude
and signs of his wrath upon them, therefore
they shall be acquitted for altogether. Either
as a contrivance, if God should by and by
strike them down as soon as they had sin-
ned by thundering upon one, and lightning
upon another, and raining fire and burn-
ings upon the third, it would make them
afraid. Hereupon it is said in 2 Peter 3. 4.
Whose first birth shall be that there shall come
in the last days mockers, which will walk
after their lusts, and say, where is the pro-
mise?

will of his commanding. For since the fall of
 man, all things continued with him the be-
 ginning of the creation. And let these men
 well know, that when God hath visited a
 long time, and prolonged the term of the
 wicked, at length he will strike, that, al-
 though he waited for their repentance, yet
 he forgot not their misdoings, but gathered
 them before him and punished them up upon
 a great heap, to increase the terror of his
 wrath.

The first hinderance, is the beholding
 of other mens ends. For when some men
 that have lived a wicked and an ungrati-
 ons life, and have beene notorious sinners
 even to the worldward, so that every man
 could point at them: yet if up to their death
 they can say a few good words, and cry
 God mercy, and say their prayers, and for-
 give all the world, and so die quietly: it is
 marvellous to heare how foolish people of
 the world will exalt them, and imitate them
 saying, he made a very good end as any man
 could make, he dyed as quiet as a lamb, &
 set all things in good order before he died,
 For upon another wicked and monstrous
 barlet is encouraged to sin. For thinketh
 he, such a man lived as wisely as I, or any
 man

and taken tardy in your sinne should all per-
 rish and be damned, according to Christs
 sentence. Wherefore in conclusion, let vs
 with godly Ezechiah be afraid of Gods
 threatnings, sorrow abroad, stand in
 awe of god, examine our conscience, moune
 for our sins, & lament inwardly, that whē
 the wicked which haue swimmēd in plea-
 sure here below, shall enter into their eter-
 nall paines, we may then, I say, there haue
 everlasting peace and rest: that whē Iesus
 Christ shall appeare from heauen with all
 his holy Angels, we may haue Crownes of
 glorie and raigne with our God, and our
 Sautour his Sonne, and all his Saints &
 Angels in the middelt of all ioy, in the hea-
 uens for euermore: to the which ioy hee
 bring vs all, which hath so dearely bought
 vs, Iesus Christ the righteous: to whome
 with the Father and the holy Ghost
 be all honour, glorie, praise, power,
 empire and dominion now
 and for euermore,
 Amen.

FINIS.

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Dent, A.